/911 cont./

III.

000 Clothing and adornment. -- Cloth materials. -- The individual articles of clothing and adornment, compared with those of the Ideal. -- Head and body hair. -- Nails. -- Painting. -- Tattooing.

939 Cloth materials, such as are the trade of the caravan people in the barter trade, have been adopted only to an extremely slight extent among the Asá. The principal reason for this is that they only rarely come into direct contact with the caravans; rather, under pressure from the Ideal, /939/ they are forced to deliver to them their yield in elephant tusks, hippopotamus teeth, and horns of rhinoceros bicornis for a small compensation. There is no question of a legal barter trade; the Ideal buy ivo ngoro o with force, as the coastal peoples so aptly designate this type of trade.

941 One therefore sees the Asá almost solely in their original leather 911 clothing (kido worked into leather, ringoko, ngoroko), which, in cut and manner of wear, is identical with that of the Ideal, but looks poorer and often ragged. This poverty is particularly noticeable for 911 the boys' and many capes, called a ngoji and ne dhika by the Ideal, which the Wandorobo cause the same, and which here are also worn by older men because to hunting the ol gele is too inconvenient because of its length. The following otherwise do not generally wear the a ngoji, rather those often an ne jerika made of calf hides, which they buy from the Ideal; older men often have it made out of the hide of the female black-backed antelope. The caracas of the women is here called gele (pl. kele), as is the upper part of it (al ngherisho of the Ideal) by itself, while the lower one is named after the Ideal designation ol ngamaya gamaya (pl. gamayio). The ol gele / el merrak 911 o here called ngoji o dhika; and is considerably shorter than the former, only a little longer than the ne jerika. Sandals (ayitha) serve them as footwear, which, however, in general are not used. In adornment 911 the poverty of the Asá is shown particularly among the following, though one must also consider that their desire for favor in the eyes of the fair sex is, as a result of circumstances, very considerably less than

/332 cont./

301 that which fills the ol mórua. Whereas the latter vie with one another
[56] for the favor of so many girls, the former, in their small camps, scarcely
• [332] have to fear any competition. Lavish and conspicuous ornamentation,
however, would also be burdensome and hindering for the hunter in
hunting. Hence for the most part one finds among them, as well as
[171] among the married men, only in the ear lobes the tube-shaped ol
gimoi of the Masai, which designate the same, and around the neck a
smaller number of simpler rings. On the other hand, the Wandorobo
women, concerning the quantity and types of ornaments, are quite
on a par with those of the Masai. To be sure, one fewer finds among
the former such, decked-out fashionable beauties as among the latter;
rather, the individual woman has only a few articles of adornment.
Besides the ones mentioned, the author also found the following kinds
of ornaments, which, for the sake of brevity, are to be listed only with
the names of the Masai and Wandorobo. (From the five designations
301 192 then is to be seen, according to Section II, what it concerns): ol
ongwil, here ilíimit; ol elmétua, here called the same; ol gimoi,
here likewise; o rab, here olgumu; ol kíbala, here likewise; ol ilk,
here called the same; ol kesúk, here likewise; olalei, here ol kesúk;
further, the heavy brass-wire ear pendants of the women (ormóli),
here tamachík, tamagík, and the large ornament of iron wire ol
ngeléget o murt, here ol ngeléget enáng ta lmaí; ol ngeléget ol
barakgaach, /333/ here ol ngeléget to lchongi; ol ngeléget ol tiapik,
here ol ngeléget to a dapóng, and the ol ngeléget ol ewetúk, here
ol ngeléget to ol.

301 Finger rings (here ol gimoi ka ndgenók) are worn only by women,
and, to be sure, especially on the middle finger of the right hand.
Men do not wear any, because allegedly the bowstring easily catches
on it in shooting.

302 Men, women, and children shave their heads as a rule and let
the hair grow at most two inches long between two shavings. One
seldom meets a dabonyo with the head entirely shorn.

[171] Head and body hair are removed to the same extent and in the same
A 1. [For a description of these ornaments, see Masai
PLI2, 18:Merker, category 301--Analyst]